

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“There are many things more valuable and more lasting than the possession of wealth. Pitiabie is the poverty of the soul of one who works for earthly riches alone. The great elevating force in our lives is spiritual growth.”—JOHN WELLS.

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THE TRUTH ABOUT THE “MORMONS”

By IAN COSTER

SEVENTY earnest young men and women who do not smoke, or drink alcohol, tea or coffee, are in the British Isles to-day to lead us back to what they believe to be truth, righteousness and everlasting life. Three hundred of them are in Europe; three thousand of them are spread over the countries of the world. They are “Mormon” missionaries, followers of Joseph Smith and Brigham Young, adherents of a faith which, during one hundred years of persecution, has carved a fair city out of the rocky wilderness of Utah and established a world-wide organization. Engineers, manual labourers, typists, bank clerks, doctors, lawyers, they have answered the call of their Church, and for two years or more they will devote their lives to bringing men back to God. They get no pay; they live on their savings or are supported by relatives. In two years or so they will go back to America and re-enter their jobs.

Franklin S. Harris, Jun., is one of them. Early in the 17th century an ancestor of his left Kent to find a new life in America. Now, Harris, young, fresh-faced, a graduate in science of the Brigham Young University, is back in London at the bidding of the Church of Jesus Christ of Latter-day Saints.

This story of the “Mormons” comes through him, a missioner for a few brief years before he goes back to continue his studies in science. His father is a university president in Utah.

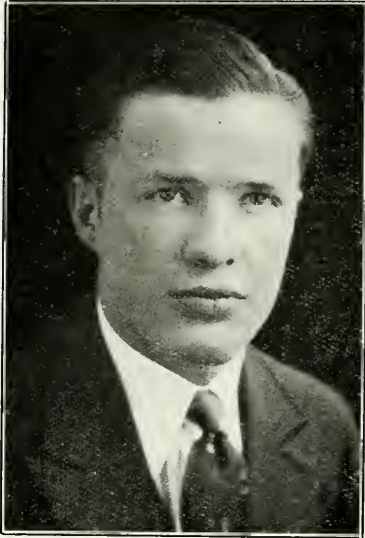
Quietly confident, sure of his facts and his faith, Harris told me the strange tale of how a Prophet arose to transcribe the golden tablets of the Book Mormon, of how a race of sturdy pioneers made a place for themselves and their beliefs, of a zeal which regards the whole world as its field of missionary endeavour.

In Britain the “Mormons” have 80 branches and about 7,000 members. The world membership is about three-quarters of a million, of which 350,000 live in Utah.

Dr. Joseph F. Merrill, the head of the European Mission, who

told me that "Brother Harris" would give me the information I wanted, is a professor of engineering; he, too, has forsaken his profession for a few years so that he might give his all to the Church

Harris said that he would prefer that I did not smoke while we were talking. His religion was against tobacco, alcohol, and even tea and coffee, because they all contained drugs which unnaturally stimulated the body. He drank water and milk only. Wholemeal and not white bread should be eaten. Meat should be taken sparingly, but fruit and vegetables in abundance. This was all in the Word of Wisdom, the code of health laws laid down by the founder of the faith. Why should all this emphasis be placed on proper eating? Because activity of mind and spirit springs from health of body.



ELDER FRANKLIN S. HARRIS, JUN.

I began to think that "Mormonism" was rampant Puritanism with a ban on all the delights of the flesh. But Harris went on to explain that the Church encouraged dancing among the young, even holding an annual contest, and that a playhouse was one of the first buildings erected in Salt Lake City. "Men are that they might have joy," says the Book of Mormon. Therefore the religion was concerned with everything that pertained to the welfare of men, whether of heaven or earth, of this or a future life.

What of all the tales that had made the name of "Mormon" almost a synonym for profligacy? Harris accepted of them as part of the persecution which has been the fate of his people for a hundred years. Plural marriages had been allowed by the Church in the early days, but at no time did more than two per cent. of the followers avail themselves of that privilege.

Since 1890 no "Mormon" had taken more than one wife. The Church had agreed to abide by the laws of the United States, and any member attempting to practise, or even advocate plurality of marriage—which was, after all, a principle among the patriarchs—would be at once excommunicated. Chastity of life was held to be essential, and no double standard for men and for women was allowed.

The purpose of plural marriages was "to give mortal tabernacles to the waiting spirits." Before birth man existed in the spirit world, awaiting the opportunity provided by God to come to earth to be tried, refined, and educated. After death he returned to the spirit world, but through the sacrifice of Christ he would regain his body and go on for ever into eternal, progressive exaltation. Life on earth was but a chapter in man's

eternal journey. According to his works on earth, and not because of "lip" belief, so a man would be judged.

But there was no fire-and-brimstone for those who had failed. Hell would be a conscience of missed opportunities. Even after death the spirit had the opportunity to repent and accept truth.

The door to eternal joy was open even then. Those who died without hearing the Gospel and those who refused to hear its message in life would still have their chance. The law was final on one point, however: "Unless ye repent and are baptized, ye can in nowise enter the kingdom of heaven." Therefore, Harris told me, the living are baptized on earth for the dead. Each Church member was responsible for the welfare of his own ancestors. Speaking with a soft American burr, Harris said that he had been baptized fifty times so that ancestors of his should have the opportunity, in the spirit world, of accepting the Gospel.

Seven temples had been erected for this ceremony, and the greatest genealogical research establishment in the world had been built up in Utah to search out lines of descent. That was how he could trace his ancestry back to the Kentish man who sailed to America in 1630.

Gowned in white, this young missionary had been immersed fifty times in the great bath, supported on the backs of carven oxen, in the Temple at Salt Lake City. It was his faith and his pride; fifty of his forbears might find salvation through his vicarious service. But the "Mormons" do not believe in the baptism of infants. Children are baptized only when they have reached an age that allows

them to accept and understand the teachings of the Church. The structure of "Mormonism" is founded in a vision which a fourteen-year-old son of a poor farmer saw in 1820. He was Joseph Smith, whom three-quarters of a million people now call "The Prophet." Confused by the warring sects about him, he went into a glade and called on God. Darkness swallowed him, and then two glorious beings in the form of men appeared before him. Joseph believed that the Father and the Son spoke to him,

THE MESSAGE

This message was sent to the "Sunday Dispatch" by the Church of Jesus Christ of Latter-day Saints for publication with this article:

The Church of Jesus Christ of Latter-day Saints, or "Mormonism," so-called, has a message for the world, the message of the Master—"peace on earth to men of good will."

Its message is one of comfort, hope and cheer to all mankind. It declares that Christ lives, that we are all children of His Father who is God the Eternal Father. It declares that "man is that he might have joy," and that we might have life "more abundantly" by accepting Jesus Christ as our Saviour, and living according to His teachings.

We believe that the glory of God is intelligence, and that no man can be saved in ignorance. It is our duty, therefore, to grow in knowledge, understanding and wisdom as fast as we may, both in this life and the next, and to keep ourselves physically, mentally and spiritually fit by observing the natural laws that govern our being.

God is deathless, so are His children, so-called death being only a temporary separation of body and spirit which will be reunited in the resurrection.

JOSEPH F. MERRILL

Three years later an angel, Moroni, appeared to him and revealed the hiding-place of a set of golden plates upon which ancient inhabitants of America had recorded their history. Five times Joseph made a pilgrimage to the hill of Cumorah, Palmyra, New York, on the instructions of Moroni, and on the fifth time, September 22nd, 1827, he was allowed to take the plates from the hiding-place.

The inscriptions on the plates were translated by Joseph and written down by his two friends Martin Harris, a farmer—and distant relative of the young missionary in London to-day—and Oliver Cowdery, a school teacher. Eleven men, sane and honest in their other dealings, have testified in writing to the existence of those golden plates and to their miraculous translation by an unlearned labourer. The angel Moroni then accepted back the plates, which had been originally inscribed by his father, "Mormon." In the spring of 1830 the Book of Mormon, 522 pages, was published. It purports to be a record of three main peoples of Israelitish stock who went to America at periods between the fall of the Tower of Babel and 600 B.C. To the "Mormons" it is an inspired work which supplements but does not supplant the Bible.

ON April 6th, 1830, six pioneers founded the Church of Jesus Christ of Latter-day Saints. By latter revelation the ideals of the Early Christian Church had been restored to man after two thousand years of wrangling, philosophising, and arguing. That is the "Mormon's" faith. Stoned, beaten, hounded down, killed, the "Mormons" held fast to their faith, and, men of spirit, did not take all the persecution lying down.

As they were driven from one State they trekked by covered wagon into the unknown wildernesses westwards. Their exodus into the land of rugged mountains and Red Indian is an epic. They built their Zion, literally making the desert blossom and the stones give bread. Joseph Smith did not lead his people into the promised land of Utah. Four years after he had founded the city of Nauvoo, in Illinois, he and his brother Hyrum were shot by a mob of militia as they were under arrest in Carthage gaol. Brigham Young received his mantle and, in 1847, took the advance guard to the site of Salt Lake City.

This was the strange tale told by Brother Harris, missionary to London, one of 70 young people who have come back to England to prepare us for the Second Coming of Christ, the inauguration of the Millennium, and the establishment of the universal brotherhood of man.—(This article appeared in the *Sunday Dispatch*, issue of February 18th, and is reprinted in the *Millennial Star* by permission of the editor of the *Sunday Dispatch*.)

LETTERS OF APPRECIATION

(THE *Star* prints the following letters, two of the many expressions of appreciation that followed the appearance of the *Sunday Dispatch* article, to show the spirit in which

the article was received by friends and members of the Church, and to suggest a similar course of action for wide-awake Church members in the future. The Press in Britain

has, with few exceptions, become our friend, anxious to treat us fairly and to tell the truth about us. We can return that friendship by acknowledging each favourable bit of publicity that comes to our attention.—THE EDITORS.)

ON Sunday, the 18th of February, I was going to Sunday School, and as I got to a street in Burnley, I saw a placard carrying the message in big, bold letters, "The Truth About the 'Mormons.'" I stood still for a few minutes and thought, "What are we poor 'Mormons' going to get now?" I surely thought it would be more persecution. But after Sunday School, I went to the newsagent's shop where I get all my papers, and bought a copy of the *Sunday Dispatch*.

I surely had a great surprise when I read the paper, and I surely congratulate Brother Harris in being able to publish the message. . . . When I read the message in the paper, I felt proud of my religion. . . . I hope and trust we shall have some more truths in the papers about the "Mormons," and hope it will bring more light and glory to the world.

HANNAH E. HILTON,
Burnley Branch.

AT last we are climbing the wall of prejudice! At last we are to be known for what we are!

I refer to the article in the *Sunday Dispatch*, by Mr. Ian Coster, "The Truth About the 'Mormons.'" It verily was the truth and nothing but the truth. . . . I hope it will serve to break down the animosity against the Church prevailing at the moment. The public in general are now given the opportunity of discussing this Church from an entirely different angle than that of polygamy, and those who read this article with an unbiased mind will realize that the persecution mentioned therein is quite unnecessary and unfounded; and that we, as Latter-day Saints, are a clean-living, honest and sober fellowship, believing that God and His Son, Jesus Christ, actually came back on earth in answer to the fervent prayer of our Prophet, Joseph Smith. . . .

We as a Church are anxious to learn of the doctrines of other denominations, as we believe there is some truth in all of them. I think we can look forward to some very instructive messages from Ian Coster. May he treat them all as well as he has treated the "Mormons." Bravo! the *Sunday Dispatch*.

FRANK ARMSTRONG,
Letchworth Branch.

THE POWER OF GOD UNTO SALVATION

ELDER HENRY R. PEARSON, PORTSMOUTH DISTRICT

FOR I am not ashamed of the Gospel of Jesus Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Romans 1: 16.)

Perhaps no passage of Scripture is more oft-quoted by expounders of the Christian faith than is this virile testimony offered by Paul to the Romans. The "power of God" is here promised to all who will accept it "unto salvation." But wherein lies that power of the Gospel to secure to the individual the highly desirable state of salvation?

Man has within the past century become the master of a power within the universe which has revolutionized his every phase of life. The fierceness of the lightning bolt has been subjected to serve his endless needs; now it washes his clothes, it cooks his food, it carries his messages and music around the sphere, and it turns the wheels of his industry. And when did man gain the ability to make electricity perform for him these marvels? Was

it when he discovered the power which lay in electric force? No, for the earliest dweller on earth trembled at the sight of the flash of lightning and witnessed the destruction that it wrought, little dreaming of making it work for his good. Did discovery alone of the laws controlling electricity give it value in bringing to man a new plane of living? No, for the fact was known that a current flowing through a highly resistant conductor causes it to become incandescent, long before Edison invented the first electric light. Nor does even a knowledge of how to use a known law bring to man its beneficent results until that knowledge is put into operation. Morse made communication by telegraph an actuality, but some time elapsed before the United States Congress gained sufficient confidence in its possibilities that through their support men could enjoy the instantaneous communication between widely spread points that telegraph permits.

The power lies within the Gospel of Jesus Christ to gain for us salvation if we heed its laws, regardless of whether we understand how or why the process is effective. But we do not gain the benefits of that power in our behalf until we comply with the conditions upon which that power becomes active. The following illustration, taken from a radio address of Dr. James E. Talmage, emphasizes the point :

Imagine, if you can, a person who has never seen an electric light : think of him being brought into your home fitted with modern conveniences. He tells you of the primitive conditions existing in the place from which he has been brought. 'Tis evening : the dusk is deepening into darkness. The only artificial illuminants he has known are candles or crude oil lamps. You lead him to the wall, and direct his attention to the push button. You bid him press the button, telling him that if he will do so, the room will be immediately lighted up, with brilliancy beyond all he has ever known indoors. He is skeptical, suspicious perhaps ; he thinks that you may have arranged some kind of trap for him ; he refuses to do your bidding, and remains in darkness. . . . But, if the man had had confidence enough in you to believe your words, *and had he closed the circuit as you directed*, he would have received the light, whether he understood how the miracle was wrought or not.

NOW the point to be stressed is this : belief in itself does not have power, *it is what that belief leads one to that brings the results*. Supposing the person had believed your promise that light would come would he but push the button, the light would come only when his confidence in your words moved him to act. Suppose you had been the person who discovered the means through which electricity is made to light homes. Suppose further that you had wired the home in such a manner as to permit the pressing of a button to flood the rooms with light. Still your promise that the individual would see the marvel of the superior light would be unavailing until the button was pressed.

Results come from belief in a principle only when your acceptance moves you to use that principle. In every scientific field, research is being conducted to discover new law, because men realize that by using new law its benefits can be gained. But could anything be more meaningless than to seek for, discover, and accept a new principle upon its proof, if you were to put it to no use to better your condition? It is in the use of law and

obedience to law that its value lies—not in its discovery or acceptance.

There is a growing tendency among professed Christian teachers to discount entirely any need for obeying the precepts taught by Jesus Christ, teaching that belief in the saving grace of the atonement wrought by the Christ is sufficient to insure salvation to the individual. Isolated texts from scripture form the usual foundation for the doctrine, and because of the "get rich quick" urge in human nature which glories in value gained without effort, the doctrine finds ready soil in which to grow. Men are seeking the easy route, and seem to see it in this precept of some evangelists. But analysis of the continual exhortation to obedience recorded in the scripture gives overwhelming evidence of the requirement God makes of His children that they obey His will. Blessings and favour of God follow obedience—degradation and punishment are the results of transgression. So Paul is led to question, "What shall the end be of them that obey not the Gospel of God?" And the Saviour Himself, "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of salvation unto all them that obey him."

WHEREIN lie the possibilities of the Gospel of Jesus Christ to aid in solving the problems of humanity to-day? Men have cried for peace through the ages. Yet the very peoples of the earth professing belief in Jesus Christ as the Saviour of the world engaged in the deadliest scourge of war the world has known. Will crying to the hungry and naked, "Be warmed and filled" solve the problems of our poverty-stricken millions? No. Well did James conclude that "as the body without the spirit is dead, so faith without works is dead also." But if men will *obey* the commandments of Jesus Christ, those problems will be solved. When we can love our enemies, and pray for them which despitefully use us and persecute us, peace will be established on a firm foundation. When we can sell all that we have and give to the poor, and turn and follow Him, then will all be clothed and fed, and poverty vanish from our midst.

The Gospel of Jesus Christ *preached* never of itself will save the world. Nor is it the Gospel of Jesus Christ *believed* which is the great need of human kind. It is the Gospel of Jesus Christ *lived* which will bring to men a greater power, a greater vitalizing force than has ever resulted from scientific discovery. It is in obedience to the Gospel's laws that the power of God unto salvation is to be found by all who will accept that Gospel. And so the Prophet of old has said, "To obey is better than sacrifice, and to hearken than the fat of rams."

ANY one who lives the Gospel of Jesus Christ will gain the respect of those with whom he comes in contact, because there is absolutely nothing in the teachings of the Gospel but what is calculated in its very nature, to make each and every one of us stronger in those things that are admirable in the battle of life. Physically, intellectually and spiritually we are bound to grow if we live up to the Gospel, if we keep the commandments of the Lord.—PRESIDENT HEBER J. GRANT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 8, 1934

EDITORIAL

"MEN OUGHT ALWAYS TO PRAY"

WE are now in the midst of the Lenten Season—one observed as a season of self-denial, fasting and prayer, to a greater or less extent, by a number of Christian churches. In our Church this period is not specially thus observed, for we are taught "to pray always" and in the name of the Saviour; and every month is a month in which one day of fasting is enjoined upon the Latter-day Saints. So we are in full harmony with the idea that fasting and praying done sincerely and reverently administer to our spiritual needs.

There are people who do not pray—who profess a disbelief in the value and efficacy of prayer. There are, on the other hand, many people who know from experience that it is a good thing to pray. Which is the better witness—the man who does not know or the man who does? Until recent times the rotundity of the earth was denied even in the face of testimony of sailors who had circumnavigated the globe. What credence can be given to the assertions of a witness who testifies but who has no experience with or knowledge of the thing about which he speaks? Does his denial carry weight? There are few people, indeed, who know from personal experience of the existence of Neptune, giant planet of our solar system. No unaided human eye has ever seen this planet, because it is so far away and so dimly lighted, yet the world is full of people who believe in the existence of Neptune because reliable astronomers have testified of this fact, and none is so foolish as to deny it.

We are taught to pray because there is value in prayer—many persons having thus testified. But though a personal knowledge of the existence of Neptune is limited to a very few individuals, such is not the case with the value of prayer. The existence of this Church is based upon the fact that God answered the simple prayer of the young lad, Joseph Smith, who went into the woods to pray because he believed in the declaration of the Apostle James (James 1: 5-6) that the Lord would answer the prayer of faith of him who was in need. And we are not told that the Lord will limit the favour of an answer to a few only, but He promises to hear anyone who lacks wisdom and prays with a faith that does not waver. And multitudes can truthfully testify that this promise has been kept. The denials of scoffers and atheists to the contrary notwithstanding. But surely the testimony of

even one who knows counts more than that of a thousand who do not know.

Now, Jesus warned (Luke 18: 1) "that men ought always to pray, and not faint." Here was the greatest spiritual authority who ever lived teaching the value of prayer. And He was giving this admonition out of the abundance of His experience. If He needed to pray, how much more do we need to pray. And He urged that we should always pray "and not faint." That there is danger in fainting—of becoming discouraged—Jesus well knew. For it is not easy to pray acceptably, to pray in a manner that warrants an answer. There is danger of our prayers being mere words devoid of a faith that wavers not. There is danger also of our prayers being the expression of selfish or foolish desires. Hence, there is need of our learning how to pray as well as of our doing so without fainting.

To pray worthily is certainly to bring to our aid an effective uplift in righteous living. If we are unclean, sinful, unrepentant, or conscious of ignoble motives, we cannot have the type of faith that James declares is necessary to an answered prayer. Hence, in going to our Heavenly Father we instinctively feel that we must go repentant and with pure motives in order that we may pray in faith. So a man who continually prays sincerely is one who is constantly trying to overcome evil and live righteously. Thus perhaps there is no single factor that contributes more to saintly living than worthy prayer. Undoubtedly, Jesus fully understood this. And even though there were no other value in prayer (but *there are* other values) this incentive to righteousness is a value great enough to warrant any of us "to pray always," not only during Lent but during all the rest of the year. Prayer is a habit with all true Latter-day Saints.—M.

AN OPPORTUNITY TO LEARN

THROUGH the kind permission of the editor of the *Sunday Dispatch*, the *Star* presents to its readers, elsewhere in this issue, Mr. Ian Coster's splendid article, "The Truth About The 'Mormons.'" This article has been a source of considerable encouragement to saints and friends throughout the mission, and many have commented on its eminent fairness, and on the true portrayal of the "Mormon" beliefs that it discusses. Such just and accurate treatment of our Church and its doctrines suggests that the articles yet to come in Mr. Coster's series describing other religious denominations in Britain will likewise be reliable and unbiased.

As Latter-day Saints, always broad-minded and tolerant in our religious outlook, we should know and understand the religious beliefs of our neighbours and friends; for understanding other creeds and beliefs helps us to better appreciate and understand our own religious philosophy. And, too, in fulfilling our great

responsibility of presenting the message of the Restored Gospel to those with whom we come in contact, we will find our best approach, an approach in understanding.

The coming articles in the *Sunday Dispatch* series, "What Shall A Man Believe," will provide a splendid opportunity for us to become acquainted with the doctrines and beliefs of Britain's many different religious organizations; for reading each denomination's story will doubtless give us a better comprehension of the problems that face us and perhaps suggest to us ways and means of best presenting our message to those of differing beliefs.—
RICHARD S. BENNETT.

CONFIRMATORY EVIDENCES OF "MORMONISM"

TRANSLITERATION—HEBREW IN "REFORMED EGYPTIAN"

IN its hundred odd years of existence since being published, the Book of Mormon has been subjected to every sort of critical test. Every possible objection has been raised to try to cast doubt on its authenticity. It has, it seems, been the equal delight of both "learned" and unlearned to attack its various claims. Such people at times find one point which they cannot understand or accept, and reject the Book on that basis. Such has been the case when it has been mentioned that the Book was originally written in "reformed Egyptian." Critics of the Book of Mormon have been disposed to rant about such claims which, though consistent when considered in the light of common sense and the lack of definite knowledge at the time, with new facts and evidence make these critics appear to be too hasty of speech.

The Book of Mormon itself tells of the language and characters in which it was written :

We have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large we should have written in Hebrew, but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfections in our record. (Mormon 9 : 32-33.)

Nephi relates :

Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1 : 2.)

From this we understand that though the language was Hebrew, changed no doubt as all languages do in the course of time, yet the characters were "reformed Egyptian," Egyptian characters adapted for their purposes. This expressing of the words of one language by the characters or alphabet of another is called transliteration.

What about transliteration? Has such a thing been practised in history, or is the Book of Mormon the only instance of this?

Let us look at history. Many centuries before Christ, when but little writing was done, the North Semitic alphabet was developed. This was used to write several languages, Phoenician, Moabitish, Hebrew and Aramaic.* This alphabet later evolved into separate alphabets for each of these languages. But this North Semitic alphabet is used even to-day by the Samaritans for their Pentateuch, though the language is Hebrew.† They also use this alphabet to write Aramaic and even Arabic,‡ though in ordinary secular usage they write in Arabic characters.‡ The Samaritan Pentateuch has also been transliterated into Greek and Arabic characters.§

During the centuries when alphabets were being developed and the use of them was spreading among peoples of different languages, it was common for a people to adopt a new alphabet for their language, which would result in having to transliterate their writings into the new alphabet.|| In the great empire of Genghis Khan the Mongolian characters were used, yet after the spread of Mohammedanism, the Arabic characters were adopted.¶ The Jews themselves made this type of change. As mentioned they at first used the North Semitic alphabet, and even their sacred books were written in these characters.¶ Yet, after their return from the captivity in Babylon, they adopted the Aramaic characters, which latter evolved into the modern square Hebrew. This change necessitated the transliteration of their writings into the new characters.¶

Recently Sir Flinders Petrie, in excavating in Upper Egypt found a papyrus in a Roman pot. This papyrus proved to be so ancient a copy of the Gospel according to John that it stands next in age after the Codex Vaticanus. The text is in Coptic, an old language of Egypt derived from the hieroglyphic language, but written in Greek characters with some additional letters peculiar to the Coptic.**

Coming down to more modern times, we find it is a common practice to write one language in the characters of another. For example, the British and Foreign Bible Society have published parts of the Bible in well over 600 different languages and dialects, but not in that many different kinds of characters, there being about 84 different forms used. From the very many instances shown in their booklet, *The Gospel in Many Tongues*, a few examples may serve to illustrate. The Maya and Aztec languages of the American Indians are given in Roman characters, the same kind of characters that we use. Parts of the Bible have been published in English and most European, African and Oceanic, and several Asiatic languages using the Roman characters. Even Chinese is so transliterated. One language may be given in a number of different kinds of characters, as Sanskrit, the ancient

**International Encyclopedia*, 1914, article on Alphabet.

†*Encyclopedia Britannica*, article on Samaritans.

‡Isaac Taylor, *History of the Alphabet*, 1: 242.

§Moses Gaster, *The Samaritans*, pp. 120-121.

¶Taylor, *History of the Alphabet*.

¶*Chamber's Encyclopedia*, article on Alphabet; Taylor, *History of the Alphabet*, 1: 268-69.

**Hilda Petrie, *Side Notes on the Bible*, pp. 36-41.

language of the Hindoos, which is given in six different kinds, and ancient Syriac in three. Even the Book of Mormon since it was published has been transliterated at least twice; once in the English language, but using the Deseret alphabet, and once in Turkish, using the Armenian alphabet. In 1928 the Turkish National Assembly enacted the substitution of the Roman alphabet and characters for the Arabic in all official documents.

Surely all this evidence should be enough to satisfy any question as to the reasonableness of the Book of Mormon being transliterated, the Hebrew in "reformed Egyptian" characters. And yet, in addition to the evidence given, a striking evidence has been found in the last few years that is a little short of remarkable in conclusively supporting the Book of Mormon's transliteration.

In 1905, Sir Flinders Petrie led an expedition into the peninsula of Sinai, the wilderness where Israel wandered for forty years before Jericho was taken. In the middle of this wilderness at Serabit, Sir Flinders found and examined an ancient temple. Here he found side by side with Egyptian hieroglyphs, another form of writing in a kind of Egyptian, apparently written by someone who knew both languages as did the Book of Mormon historians. Subsequent expeditions there have found more of this writing and worked at its deciphering. Finally, in 1923, the conclusions of Professor Hubert Grimme, Professor of Semitic Language at Münster University, were published. According to Professor Grimme the Sinaitic writing was adopted from the Egyptian hieratic writing about 1500 B. C. The language is "pure Hebrew," but written in Egyptian hieratic characters somewhat changed!

How was Joseph Smith, in a backwoods settlement in New York, in his day to know that Hebrew might be written in "reformed Egyptian" characters when in his day Champollion had not yet been able to decipher the Egyptian hieroglyphics? What would be the basis for him to make a claim that would wait many decades before being literally verified? The answer is simple—only truth would give him that courage. He spoke from knowledge given him by God.

The use of transliteration, and especially the finding in the Sinaitic peninsula of Hebrew writing in a "reformed Egyptian," is a very striking evidence of the truth of the Book of Mormon.—
ELDER FRANKLIN S. HARRIS, JR.

WHEN A TOBACCO MAGNATE STOPPED SMOKING

DR. JOHN HARVEY KELLOGG, M.D., LL.D.

THERE came into my office one day a tall gentleman, very erect, with a serious and dignified air, features haggard and wrinkled, skin sallow and a depressed and worried facial expression.

Without sitting, he said, "Dr. Kellogg, I am Charles S. Keene, Vice-President of the American Tobacco Company. I am sixty-seven years old. I have myocarditis. I have consulted many physicians. They have been able to give me no help and offer me

no hope. I am informed that I have at most, not more than two or three years to live. This is a fine old world, Doctor, and I'd like to stay a little longer and enjoy it. I have come out here to Battle Creek to see if possibly you might not be able to do something to help me so that I may live a few more years. Can you help me?"

As he still stood, so anxious that he would not sit before hearing my answer to his question, I said, "I suppose, of course, you smoke, Mr. Keene."

"Oh, yes," he replied, "I have smoked ten or twelve strong cigars every day for forty years."

"If you will stop smoking," I suggested, "I have no doubt you will improve greatly and may add some years to your life."

"Do you really think, Doctor, that smoking has anything to do with my heart trouble?"

"I do not doubt that it has. It may be the chief cause of it. I have known many cases in which persons suffering from myocarditis made wonderful improvement after they stopped smoking."

Said Mr. Keene, gripping his hands in his eagerness, and speaking in a very earnest tone, his face turned slightly upward and beaming with hope:

"Doctor, I'm ready to do anything that is necessary for me to do in order that I may have the privilege of living a few more years in this fine old world."

"Well, then," said I, "you will stop smoking at once," and he did.

Three weeks later, sitting in my office, he reported:

"Really, Doctor," he said, "I have not missed my cigars so much as I expected. Yesterday I lighted a cigarette, not because I craved it, but, rather, out of curiosity, and to my great surprise, found that I cared little for it. I threw it away. Doctor, I have been thinking this matter over and have made up my mind that tobacco does a great many men a great deal of harm."

Pausing a moment, he added, "and it doesn't do anybody any good. I have given it up myself."

ALREADY he was showing improvement. He continued to improve. At the end of three months, he was able to return home greatly bettered in every way. He not only stopped smoking, but he adopted the whole biologic programme. He was most meticulously careful to observe every precept of the biologic code. No coffee or tea, never a taste of meat of any sort, fish, flesh or fowl, no condiments, efficient elimination, exercise and fresh air. Every health-promoting means of any sort was made a part of his health programme. He became a most enthusiastic advocate of the biologic life. After returning home, he spread the gospel among his friends, and soon came Mr. P—, of—, with a letter of introduction from Mr. Keene.

"Ever since his return from Battle Creek," said Mr. P—, "Mr. Keene has been after me about smoking. Whenever he sees me, he says, 'P—, you're smoking your head off. Go up to Battle Creek and get rid of it.'"

And Mr. P— stopped smoking, and with great benefit. A few months later he resumed "moderately," of course, a trap into

which so many fall, and often under bad medical advice, and in a few months went to the cemetery.

Others of Mr. Keene's friends came and profited greatly by renouncing the cigar and the cigarette.

Twice a year Mr. Keene spent a month at the Sanitarium for examination and treatment and for several years made steady improvement. Ten years after he first appeared in my office, Mr. Keene came back on his semi-annual visit and, as he walked into my office exclaimed, "Doctor, you have added twenty years to my life."

He certainly looked many years younger than when ten years before he first appeared in my office. His face was free from wrinkles and his complexion that of a robust, country school boy. Renouncing the tobacco habit would, without doubt, add five or ten years to the life of the average smoker who has attained the age of fifty or sixty years. The earlier the practice is given up, the greater the number of years that may be added to the life expectancy.

There is good ground for believing that the average smoker loses more than five years of life because of the habit. This means an annual loss to the country and the world of many thousands of human lives because of indulgence in the weed which Columbus found when he discovered America, and of which his sailors said, "we saw the naked savages twist huge leaves together and smoke like devils."—(From the March, 1933, issue of *Good Health Magazine*. Used in the *Improvement Era*, September, 1933, by permission of the Good Health Publishing Company.)

WELSH DISTRICT CONFERENCE

SIX hundred people crowded into the large Miner's Hall in Merthyr Tydfil at the evening session of the Welsh District Spring Conference, Sunday, February 18th, to hear the inspirational Gospel sermons delivered by the authorities of the European and British Missions. To this large audience, the great majority of whom were friends and investigators, Sister Rintha Pratt Douglas spoke of the ungrounded criticism that has been made against the Church in the past, and urged her listeners to investigate the Gospel message in the spirit of truth. President James H. Douglas talked briefly of his experiences in Wales and told of the many fine saints who have come from Wales. He, too, urged his hearers to seek after truth, and to give audience to the message that the missionaries had for them.

President Joseph F. Merrill presented the Book of Mormon as a challenge to all believers in Christ, as being a new witness to His divinity. He cited it as the outstanding physical evidence of the divinity of "Mormonism," and emphasized the importance of the undying testimonies of the eleven witnesses to it in establishing its authenticity.

Musical numbers were furnished during the session by the Aberaman Juvenile Choir, which is considered to be one of the finest of its kind in the world.

In the afternoon session local members discussed the aims and

projects of the various auxiliary organizations of the Church. Sister Cecelia A. Roberts presented the Primary programme; Sister Florence Pulman, the M. I. A.; Sister Elsie Vale, the Relief Society; and Brother Ernest Morgan, the Sunday School. The travelling elders discussed the Word of Wisdom and its benefits, and President Allan N. Adams presented the district report. Musical selections were furnished by Sister Marie Anastacion and Sister Nora Dance. The morning session of the conference was devoted to departmental and divisional work.

Mission authorities in attendance at the Conference were Joseph F. Merrill, President of the European Missions; James H. Douglas, President of the British Mission and Sister Rintha Pratt Douglas, Consulting supervisor of auxiliaries and President of the British Mission Relief Societies. Also in attendance were Hugh D. Higgins, of the British Mission office; Richard S. Bennett of the European Mission office; President Stephen L. Dunford of the Bristol District; and President Allan N. Adams and Elders Horace L. Hulme, Robert H. Booth and Farron E. Cutler of the Welsh District.

HORACE L. HULME, Clerk of Conference.

FROM THE MISSION FIELD

Releases: Elder William R. Houston of the Liverpool and Ulster Districts, the latter over which he presided, will be released from his missionary labours on March 10th.

Elder Allan N. Adams of the Norwich, Sheffield, and Welsh Districts, the last named district over which he presided, will be released from active missionary duties on March 10th.

Transfers: Elder Gordon B. Hinckley was transferred on March 3rd from the Liverpool District to the European Mission Office.

Elder Frank R. Bennett was transferred on February 27th from the European Mission Office to the Welsh District, where he will succeed President Allan N. Adams as District President.

Special Work—Elder G. Homer Durham, president of the British Mission Y.M.M.I.A., has been temporarily transferred from the British Mission Office to the Newcastle District where, for the next four weeks, he will do special field work in the interest of auxiliary organizations.

Doings in the Districts: *Welsh*—M. I. A. members of the Merthyr

Tydfil Branch held a social and dance at the Trevethick Hall on February 13th. The affair was well attended.

At a baptismal service held February 15th, in the Aion Baptist Church at Merthyr, David Brace Jones and Enlyn Daniel Davies were baptized by Elder Robert N. Booth. The candidates were confirmed at the District conference held February 18th. The kindness of the Aion Church members in allowing the Latter-day Saints to use their baptismal font is an evidence of the good will that exists toward the Church in Merthyr Tydfil.

Manchester—Shrove Tuesday was celebrated in the Rochdale Branch by a pancake supper, followed by a social. The Relief Society sisters, true to tradition, cooked and served the pancakes. The M.I.A. planned and managed the entertainment. The profits of the evening went to the Relief Society fund.

Norwich—A baptismal service was held at Norwich Chapel on Sunday, February 11th, just preceding the first session of the annual spring conference. Hazel Montclair Hol-

den, Betty Mary Simpson, and Russell Charles Holden were baptized by Elder J. Kay Lindsay. Confirmation followed.

Lowestoft Branch combined business and pleasure into one social evening on February 1st. "Tea," served by the Relief Society Sisters in the New Branch Recreation Room, was followed by a meeting, in the Chapel, of the auxiliary leaders. An hour's discussion of ways and means to further the work under each officer's particular charge brought them once more into the Recreation Room, where the remainder of the evening was spent in games and community singing.

Liverpool—Two hundred members and friends assembled on Saturday, February 10th, for the first Green and Gold Ball to be held in Birkenhead. The ballroom was artistically festooned in M. I. A. colours, with balloons of the same hue floating overhead. A spotlight playing on the dancers added a unique effect to the decorative scheme. Great amusement was derived from the many comic spot prizes featured during the evening. Refreshments were served during the intermission. Sister Iris Hogg and Sister Sally Read were in charge of the affair.

Arthur Moore, George Arthur Holmes and Constance Mary Thornley Hilton were baptised at an impressive service held at the Burnley Baths on February 3rd. The entire ceremony was under the direction of the local Priesthood members. Its impressiveness, and the efficiency and despatch with which it was carried out is representative of the progress that the branches in Liverpool District are making toward becoming self-administered and independent of the aid of the travelling elders in such matters. Local Elder James Pickles and Priest Robert Moore performed the ordinances. Local Elder Willie Duckworth conducted the services.

A "Jacob's Join," sponsored by the Burnley Branch M. I. A. was held Saturday, February 10th, at the residence of Brother and Sister John Moore. A fine meal was prepared for the large gathering of saints and friends and the remainder of the evening was spent participating in a programme of songs and games.

Leeds—Halifax M. I. A. members celebrated Shrove Tuesday with an open night for games and pleasantries. Sister Reynolds, who cooked pancakes, had most to do with the evening's success.

DEATH

BOON—Thomas Fredrick Boon, of the North Walsham Branch, Norwich District, passed away January 26th, at the age of 70. Brother Boon

is survived by his widow and ten children. He has been a faithful member of the Church for many years.

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